

THE JESUITS



by Miles Mathis

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This is by request. I have already touched on the Jesuits many times, and my readers should already know my overall opinion on the subject, which will not change here. We have already seen Disraeli admitting the Jesuits were Jews, so I have read that as a simple infiltration, going way back—even before the Jesuits. [We have seen](#) the Papacy already infiltrated before Loyola, by the Medicis, Borgias, and other Jewish popes. In that light, the Jesuits were just these noble families cementing their hold on Rome and Europe by establishing their own specialized monks and monasteries.

I often get angry emails from people screaming that the Jesuits are behind the Jews, but of course that is upside down, I assume on purpose. The Jews have tried to deflect blame onto the Jesuits, but as you will see, that doesn't fly. The Jews were around and running their projects long before anyone had heard of the Jesuits. According to my extensive research, no one is crouching behind the Jews, except maybe the Phoenicians. But since I use the two terms pretty much interchangeably, that also doesn't deflect blame. It is two names for the same people, so in pointing at the Phoenicians I am not pointing away from the Jews. [The Jews are just neo-Phoenicians](#).

In researching this latest paper, I ran across a book I didn't previously know about, entitled [*The Jesuit Order as a Synagogue of Jews*](#). It was published in 2010 by Robert Aleksander Maryks. At first you might think this is a bold outing of the Jesuits, but it isn't. Like *When Scotland was Jewish*, it only seems to be spilling the beans. Both are actually opposition control, released by the Jews themselves. We already saw that with the latter book, which was written by two authors who admit they are Jewish.

And it is the same with Robert Maryks. Did he fool you with that name? Try spelling it Marx. Maryks is an assistant professor at Boston College, so you can be sure he isn't doing anything revolutionary here. If he did any real research they would fire him immediately. The book was published under the auspices of The Studies in Medieval and Reformation Traditions, which appears to be founded, edited, and overseen by Jews. Maryks actually thanks a Borja in his acknowledgments. We see what they are up to very fast in the long introduction, where they admit what is already known: the first Jesuits, including Loyola, were *conversos* or crypto-Jews, from noble and wealthy families. But then Maryks tries to convince us that although it was OK to be a Jesuit Jew from 1540 to 1593, after 1593 (see p. 117) the Jesuits were cleansed of Jewish blood from within, by new rules forbidding it. That isn't believable on the face of it, so we should look closely at Maryks' evidence. Does he prove it or even indicate it? No, he just says it.

But let's back up. In order to build street cred in the run up to that argument, Maryks admits the first Jesuits were Jews. Disraeli and many others, including other prominent Jews and rabbis, have already admitted it, so Maryks isn't telling us anything we don't already know. But as part of building his cred, he does go into a bit more deeply than others before him, showing a lot of evidence they were Jewish. So this should interest us, and does. It probably explains why the book—although prepared as controlled opposition by the Jews themselves—was soon pulled from the shelves. It is almost impossible to buy, being out of print and going for hundreds of dollars online.

My link above goes to *Veteran's Today* from 2018, where Gordon Duff is recommending the book. Also for street cred, I assume. And also to sell you the idea the Jesuits were only Jews before 1593.



So let's look at the first Jesuits. The first one I will look at is very easy, that being Alfonso Salmeron. You can tell he is Jewish just from the name. Salmeron=Salmon=Salomon=Solomon. Also see his picture, which is easy to read. A preternaturally long hook nose and no cross around his neck. But if that kind of evidence offends you, I send you to Maryks, who gives you much more. Salmeron was from Toledo, where his family were known Jews of longstanding and huge wealth. If you search for him in Maryks' book online, good luck. The important things don't come up either on an internal search (cntl F) or in the index. So I will just give you the hint: go to the footnote of page 55, where Maryks admits many Jewish historians have admitted Salmeron is Jewish, including Friedman, Gomez-Menor, and Salvador.

Toledo had been a Jewish stronghold for many centuries, being run by Phoenicians back to Roman times. Back then they were known as Carpetians, and by the 1st century AD Toledo already had the largest Roman circus in Spain. By the third century it was already a favored town of the wealthiest in that region, due to its use as a trade and banking center (and being on a pretty hill surrounded by rivers*). We are supposed to believe these people running Toledo in those years were Goths, ie wildmen of the north, but there is no evidence of that. Like the Vikings, they have been sold as

something they weren't. Most likely they were northern Phoenicians battling with their southern cousins. If they had been wildmen they couldn't have competed with the Romans. It is admitted that the Jews were in Toledo from the beginning, but we are supposed to believe they were oppressed by the Goths and then the Moors and all along by the Christians. The usual story. The usual flip of history.

The truth seeped through in the 7th century under Archbishop Julian of Toledo, supposedly a Goth ruler who legislated against the Jews. Except that they admit he was Jewish. Amazing, isn't it, that these Jew-hating Goths had a Jewish primate? Although the Goths were sold to us as wildmen, they also admit that Toledo in the 7th century was a center of literacy and writing. Was this writing in the Gothic language, in the Gothic alphabet? No, again as with the Vikings, you are supposed to believe the Goths had no written language. They were barbarians you know, and just spoke in grunts and waves of their hands. Once the Romans arrived the Goths borrowed their alphabet and language. So convenient.

And here's a strange fact, right from Julian's Wiki page: a lost work of this Julian is said to be on the subject of Jews owning Christian slaves. That's pretty hard to spin, isn't it? Just think about it: if what we are told about Jews being third class citizens were true, with edicts constantly being passed against them and so on, how could they ever have Christian slaves? It makes no sense, because slaveowners are never from a repressed class themselves. You would expect the Jews to *be* slaves in that time and place, not to own them, so this story makes no sense. Just to be sure you are getting it, I am not saying Julian didn't write a book on that. I am saying the Jews weren't repressed. They were the upperclass there, as they always were and still are.

This early Spanish Renaissance was presided over by Isidore of Seville, the most scholarly man of his time and the Archbishop of Seville. If you want to know who he really was, they give you clue: he is always depicted surrounded by bees. [See Gerry's papers on the Phoenicians](#) to see what that means. This indicates that his edicts against Jews were the usual smokescreens. Compare it to the more recent stories about Jews being kept out of country clubs in the US up until a few decades ago. A joke, since it isn't true. But it allowed the Jews to hide, because if you saw someone at a country club back then, you just assumed they had been vetted and weren't Jewish. They looked like that because they were Syrian or Lebanese or something, I guess. In the same way, Isidore's edicts against the Jews made it look like something was being done against usury or venality, when nothing was. Just like now.

I pause to point out that on the Wiki page for Toledo, they skip ahead from 1085, when the Castilians drove the Moors out, to 1525. That's kind of curious, isn't it? Nothing happened in Toledo for over 400 years? Except that they do quickly list the Jewish persecutions of 1368, 1391, 1449, and 1486. Indicating Jewish authors of this page. Why would we get many paragraphs on the late 600s, but not a word on the first real "Spanish" period in Spain? We may hit that another time.

But just to give you some idea, Charles V became King of Toledo and Holy Roman Emperor in the 1500s, and he was of course a Habsburg. His father was Philip the Handsome, King of Castile:



Gorgeous, ain't he? Here's his father:



Note the nose and the red hair. Not what you expected I bet.

Before that, Toledo and most of the rest of the peninsula was ruled by Burgundians/Ivreans, and they came out of the Carolingians. That is, the Phoenicians by yet another name.

Next, as one of the first Jesuits we find Peter Faber. He is supposedly a **shepherd** who ended up at the **College Saint-Barbe** at the University of Paris, which is sort of like the French equivalent of Trinity College, Cambridge. It would be like being told a bootblack ended up at Oxford or that a little black boy from the slums of Kenya ended up at Harvard. No wait, we *were* told that, weren't we? I have news for you: Faber has always been a Jewish name and still is. See for example the new Jeopardy guest host David Faber, admitted to be Jewish. Also see Swiss investor and famous racist Marc Faber. Also alleged Holocaust survivor David Faber. Also slave trader Mary Faber, whose maiden name is conspicuously scrubbed, probably because it's Cohen or something. Strangely, Peter Faber is not mentioned once in Maryks' book. Instead he calls him Pierre Favre, I suppose to keep you from remembering what I just told you. Best guess is Faber was a wealthy Savoyard hand-picked by the Medicis for this project.

Next we have Francis Xavier, real name Francisco de Jasso y Azpilicueta, which indicates he was from the Azpilicueta dynasty. Another from this dynasty, Juan Bautista de Orendain y Azpilicueta, 1st Marquess, was later Prime Minister under Philip V. He has a page at Wiki, but it also doesn't come up on a search for that name. Xavier's father was Privy Counsellor and Finance Minister to King John III of Navarre. So in this case they pretty much admit he was Jewish. Finance ministers have always been Jewish, since they are bankers. They also admit his mother, Dona Maria Azpilicueta y Aznarez, was of Navarrese nobility in both lines. Xavier didn't even study theology, getting a Master of Arts and teaching Aristotle at Beauvais College, Paris. He was recruited last minute to replace Bobadilla, and went straight from teaching Aristotle at the University of Paris to a meeting with the King of Spain, Charles I. Up to that time, Xavier's favorite book was *De Institutione de bene vivendi* (the Institution of living well) by Croatian **humanist** Marko Marulic. Could you ask for a bigger clue? Marulic's mother was of the **Albertis**, Italian/Jewish nobles. His most famous poem was called *Judita*. Do I need to explain that to you?

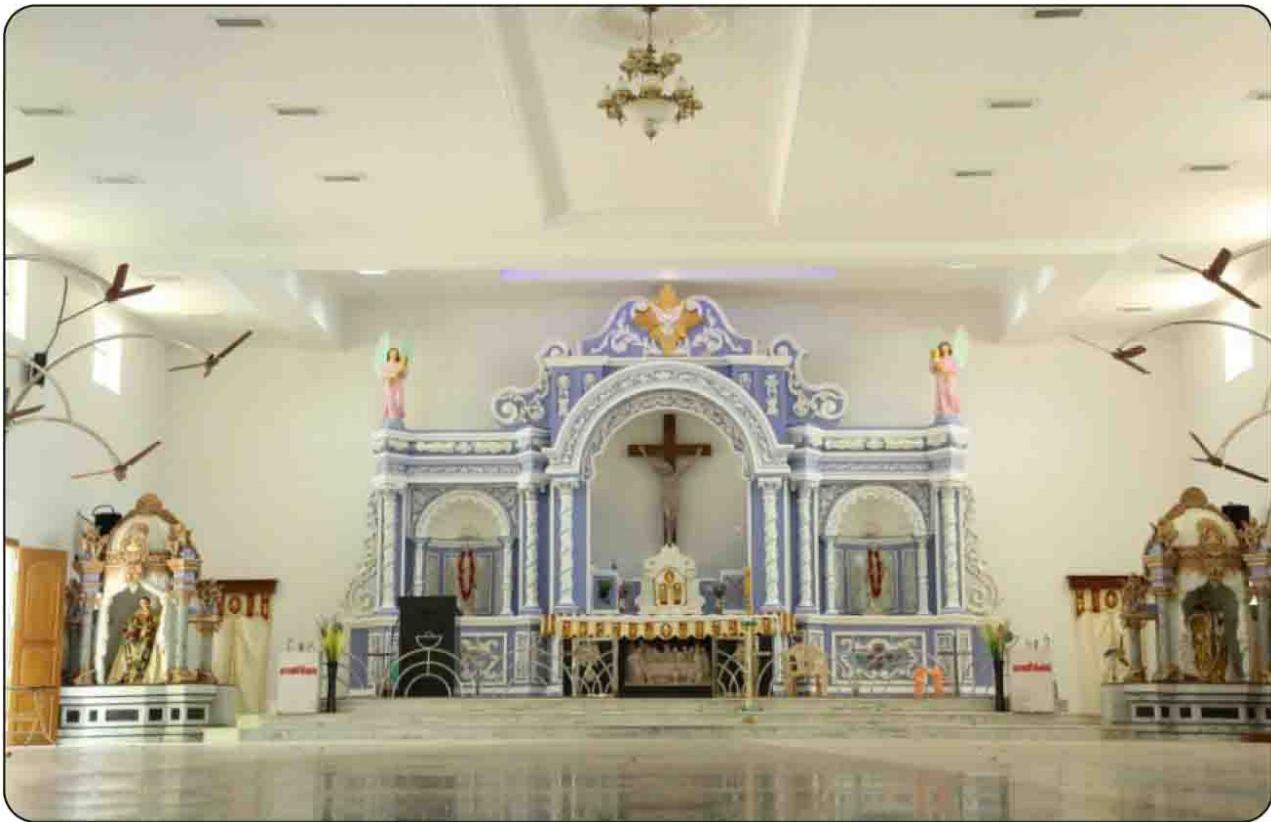
The fake historians tell us Xavier quit his teaching position at University of Paris in 1534 to study theology, being ordained three years later, but I don't believe it. If so, why was he a last minute alternate for Bobadilla? Can you imagine turning your whole life over for this idiot Loyola, getting ordained, and then not being chosen as one of the first Jesuits? We are supposed to believe that if Bobadilla hadn't gotten sick at the last minute, Xavier would have been lost to history, all due to some pledge in a crypt.

As you may know, Xavier was sent to Goa, India, allegedly to set up a mission, but—as with all prominent missionaries since then—he was actually there for business. We may assume he was there as an agent of the merchants, and his cousins the Jewish bankers, who were already in India but were anxious to expand at that time. Their financial successes in Europe gave them extra capital to spend in expanding their empire in the East, so we can read Xavier's trips as early East India Company excursions. Remember, this was only 60 years before the official opening of the EIC in England in 1600. Drake had already been to the East Indies by 1579, and one of the places he visited was the Moluccas (west of New Guinea). Not coincidentally, Xavier also went there, but thirty years earlier. The Portuguese had already been there for decades, and they had their own East India Company. Do you really think Xavier was there preaching? They admit that Xavier had always wanted to be an important society man, so it is pretty difficult to imagine him walking around barefoot in India, tending to the sick and poor. My guess is he was there sitting on velvet cushions and being fed grapes by half-naked women.

Which reminds us that Goa is also a strange place to be doing missionary work. It has always been the richest area of India, though they tell you that is now due to tourism. You have to laugh. It has always been due to mining. The Portuguese didn't capture it in 1510 for tourism, or for coconuts either. They have been mining iron and gold from the beginning, though there is no mention of gold mining on the Wiki page for Goa. However, if you do a search on it, many current active gold mines come up. We are told Xavier built St. Stephen's Cathedral in Kombutherai in 1542, and they give you a bad picture of it on Wikipedia. But if you look it up, this comes up:



Does that look like it was built in 1542? It looks like a Hollywood quick-build to me. The interior may be even worse:



Where did they get those decorations, Dollar Tree?



I love the plastic lawn chairs St. Xavier built in 1542. As I often say, they really think we are stupid.

I will be told the church was recently rebuilt. Obviously. But why don't we have pictures of the original church? Or the ruins? No one had cameras there until after 2010? No artists ever painted or drew the old famous church of St. Xavier or its ruins? The very wealthy Roman Catholic Church had no desire to keep this site up as a holy site, due to its historical significance? We are told the Jesuits abandoned the cathedral soon after they built it. My guess is they abandoned it even before they built it: meaning, they didn't build it at all. Xavier is supposed to have built 40 churches in India in just three years. With just one hammer, his own strong arms, and the light of the Lord, I guess. But that isn't how the Catholic church worked back then. When they built cathedrals they did it right. They didn't just throw up a wooden frame like the Amish. They built with stone and took years to do it. And they certainly wouldn't build a church and then immediately abandon it.

See for example the Cathedral at Chennai, first built in 1523 and visited by Xavier. It is now a huge awful Neo-Gothic basilica, but the original church existed until 1892, and we have pictures of it.

OK, let's move on to Diego Lainez, whom everyone admits was Jewish. Everyone but Wikipedia, of course, which skips over his family and early years.



IACOBVS LAYNEZ ALMAZANVS II.GENERALIS
Præpositus Societatis IESV; unus ex decem primis
B.P. Ignatij socijs; obiit Romæ anno 1565. ætatis 53.
Hieronymas Wiers fecit et excud. Cum Gratia et Privilegio. Turnans.

Amazingly, Maryks admits (p. xxvi) that during the *converso* controversy of the Third General Congregation, those involved used the word "Spanish" to mean "Jew/converso". The anti-Jewish faction was referred to as anti-Spanish. Wow. That tells you how prominent the Jews were in Spain at that time, though Maryks runs right over it without comment. Lainez was a close friend of Salmeron

from childhood, they having grown up in the same Jewish neighborhood. Maryks admits on p. 57 that many of Lainez' family had been sentenced for Judaizing. He also admits that Jeronimo Nadal lied about this, claiming the Lainez were "exemplary Christians". The Italian Jesuit Benedetto Palmio stated for the record that Lainez had admitted to being Jewish. Sacchini admits Lainez' Jewishness in his famous biography, and Maryks puts it this way in a footnote on p. 59:

Modern scholarship has established Laínez's Jewish genealogy, which had been already known to his contemporaries.

Maryks doesn't even bother trying to reprove it, taking it as already proven beyond any doubt. Since Lainez was the second Superior General of the Jesuits, that pretty much settles the question.

Now, what about Ignatius Loyola himself? See his portrait under title, which settles the question in my eyes. But, again, if you are offended by that sort of evidence, read Maryks or many other historians, who admit Loyola was surrounded by Jews from the beginning, socializing with almost no one who wasn't Jewish during his career. Then we have this on p. 50:

Kevin Ingram has hypothesized in his recent Ph.D. dissertation the *converso* origins of Íñigo's maternal grandfather, Dr. Martín García de Licona, who "was not just a merchant, [but] a man of letters and a financial advisor at court—that is to say his profile is very much that of a *converso* merchant professional." Consequently, Íñigo too would be considered a *converso*.

Somehow Maryks, like many others, manages to dismiss these piles of evidence as inconclusive. But there is another clue all of them have missed.



That is the coat of arms of the Onaz y Loyola family, which was then used by the Jesuits. Notice that it has two wolves eating from two black kettles. That doesn't give you much confidence, does it? Sort of spooky, no? The Jesuits are wolves stealing from a pot? Doesn't that confirm my reading here? Compare to the wolf in sheep's clothing on the coat of arms of the Fabians.

Which means that Onaz may be a corruption or Spanishizing of Cohen. Don't believe me? Well, you

may wish to read about the War of the Bands that occurred in the Basque region in the 1400s. It was between the Onaz and the Gamboinos. Hmm. Is that like Gambino, the famous Italian crime family? Yep, same people. We find them still feuding with the same families today, including the Falcons. There are Falcons in the Jesuit stories of the 1500s. I tripped across them in my research today. And I remind you that we also find them in the British peerage, with names like Faulkner.

If we research the name Onaz, we find the variations include Onan, Honeen, and Oonan, with strong ties between Spain and Ireland. So you see we are closing in on Cohen/Coen already. A search on the genealogy of Loyola pulls up [Lorenza de Onaz y Loyola](#), d. 1575 in Llerena, a great-niece of Ignatius. Lorenza married Juan de Borja, Conde di Mayalde. One of her daughters married the Conde di Oliva, also a Borja, and another married Juan Perez de Vivero y Mercado, Conde di Fuensaldana. Conde means Count. So the Loyolas were closely related to the Borjas, which means Loyola was a close cousin of the recent Borgia Pope (see below). Since the Borgias were related to the Medicis, Loyola was also a close cousin of the Medici Popes of those years.

You will say the links were made after the time of Ignatius, but he wasn't that much older than Lorenza. She married the Borja while he was still alive. You will say that was due to the fame of Ignatius, but he wasn't yet very famous; and besides, top nobles don't normally marry into the families of monks. So all this IS proof Ignatius had very high rank.

That is because Lorenza's husband Juan de Borja was also an Aragon, linking us to the Dukes of Villahermosa. So those Dukes were more close cousins of Loyola. They don't ever tell you that, do they? Those dukes came from the illegitimate son of King John II, king of Aragon and Sicily. Note the Sicily, since that is how we link the Gambino mobsters to the Gamboinos of the century before Loyola. The same families owned both places, you see. John ruled until 1479, and his queen was Blanche of Navarre. She comes from Castilians, including Juana Manuel. As in Emmanuel. They come from the Guzman and Ponce de Leon families, as well as from the Kings of Portugal. All Phoenicians, of course. They also take us back to Henry II of England and the Plantagenets as well as to the Dukes of Saxony. In the male line of John, they take us back to the Arpads of Hungary and the Ruriks of Russia. Yaroslav the Wise was a direct ancestor. So is Mieszko of Poland of the Piast dynasty. Through the Premyslids we can take them back even farther, to the first Dukes of Bohemia in the 800s. Through the Earls of Wessex they take us back to Vikings. In the Arpad line they go back to Attila the Hun, who was also not who are told. Not a barbarian.

With more digging, we find where that black kettle comes from in the coat of arms. It refers to the House of Lara or Larrea, which was the source of the Onaz family back to the 11th century. The kettle was the coat of arms of the [House of Lara](#). This house was closely related to the Kings of Leon and Castile, with one of its early members having children with Queen Urraca. In about 1335 a Lara married Juan Manuel, Prince of Villena, of the Castilian royal house. Their daughter married Henry II of Castile. Two of the Lara branches became Grandees of Spain when the Emperor Charles V raised them to that level in 1520... just before the Jesuits came to prominence. So in using the kettle on their flag, the Jesuits were admitting they came from this noble House of Lara. In the time of Loyola, one of his cousins Juan de Lara was Viceroy of Catalonia under Charles V.

Anyway, we find all that in the ancestry of Ignatius Loyola, in the lines of many kings. And yet we are told by the current histories that he was of minor nobility, raised by a blacksmith. You have to laugh. He moved out of the blacksmith's house to be a page for the [Treasurer](#) of the entire kingdom of Castile, Juan Velazquez de Cuellar. They admit that as a young man Loyola was a womanizer, a fancy dresser, and a general peacock. We are supposed to believe he changed after having his leg almost blown off

by a cannonball, but that story no longer scans. That happened to him at age 29, and he didn't go into a monastery. Rather, he soon ended up at the University of Alcalá, where he allegedly studied theology *for an entire decade*. Ten years lollygagging on campus wasn't enough, so he then went to the University of Paris for more excitement. By then he was 43, and he didn't settle into cloisters there, either. Rather, he began gadding about with Francis Xavier and Peter Faber, two young roustabouts who had no interest in the clergy. This was 1534, and Xavier had already graduated four years earlier. He was late twenties and was teaching, but as we have seen he was not teaching theology or anything related to it. So why would he go down into a crypt with Loyola and make a vow of poverty, chastity, and loyalty to the Pope?

Also pause on the word crypt, which is another clue. There was no reason for these guys to be meeting in a crypt in Paris, except to drop another marker. Not only does it tie into the crypto-Jewish intrigue going on here, it is part of the cryptic nature of the entire story.

The Jesuits were founded in 1540 under the papacy of Pope Paul III, a Farnese, related to and groomed by the Medicis. His predecessor Pope Clement VII was a Medici, and his predecessor, skipping one, was Leo X, also a Medici. Going back a few more years to 1503, we come to the Borgia Pope Alexander VI. Well, the third leader of the Jesuits was Francisco de Borja, cousin of Loyola and grandson of that Borgia Pope. Borgia=Borja. I remind you what the Borgia Pope looked like:



And what did Francisco de Borja, Superior General of the Jesuits, look like?



So, I now think you understand how things were. Same as it ever was. Which is why I know the story about the Jesuits purging themselves of Jews in 1593 is the usual bollocks. This is what they do and have always done: they get caught at something and create a fake purge, to make it look like they are mending their ways. A few scapegoats are rounded up and fed to the pretend wolves, they stage a couple of fake hangings or beheadings, and go on as before, taking a little more care to hide. Same thing I think we are about to see to get them out of this current Covid/vaccine mess.

Besides, we have to remember who was controlling the Jesuits in 1593. It wasn't the Pope, since he was very weak at that time. The Vatican had just been through a dozen since the founding of the Jesuits 50 years earlier. They were old and kept dying after about a year. So it was Charles V's son Philip II who was running things in that regard. I remind you he was a Habsburg, so he had no problem with Jews, being one himself. He would not have put up with any real pogrom against the Jews, inside the Jesuits or anywhere else. The Jesuits were created with the express purpose of continuing the infiltration and control of the Vatican by Jewish interests, especially the Medicis and Habsburgs, so there is no way the Jesuits would really be purging themselves of Jews. It would be like the ADL doing a Jewish purge. It makes no sense.

I will show you what I mean. Philip II was closely related to Loyola. Philip's paternal grandfather was Manuel I, King of Portugal. Manuel is a Jewish name, of course. His wife was Maria of Aragon, and we just saw them closely tied to Loyola through the Borjas. The Kings of Portugal take us directly back to Philippa of Lancaster and her father John of Gaunt, [who we have seen many times](#). He comes up like clockwork in my studies. Take that link to see how he comes from the Komnenes of Armenia through the Byzantine emperors. The Komnenes were Jewish/Phoenician, with that name probably being the source of the name Kohen. So you see why I say that Philip would not be allowing any real purging of Jewish Jesuits in 1593. It would go against the entire point of the project.

You will say Maryks provides a lot of evidence for this Jewish purge in his third and last chapter, but I just showed you why I am not buying it. To be honest, nothing he could say would convince me, since

I know before reading it that it is impossible. No amount of quoting sources can prove the impossible. I draw your attention to page 117, the first of that chapter, where Maryks admits he will not be trying to prove the purge. He takes it as given and will only try to show us the reason for it.

Also notice that Maryks tells us on the same page the “Spanish” electors dominated the new Congregation in 1573, when the tide allegedly began to turn against the Jews. But he previously admitted that “Spanish” was code for “Jewish”, so he is ignoring his own code here. He also admits they governed all but one of the Italian provinces, with Salmeron running the province of Naples, Domenech running the province of Sicily, and Borja's man Miro running the province of Portugal. In the general congregation they still had Bobadillo and Nadal and Guzman, all Jews. So while he seems to be implying the non-Jews were coming to the fore, his own lists contradict that. He is just spinning you to your stupid face, assuming you won't remember that he just showed you Salmeron and the rest of these people were Jews.

Maryks then expects us to believe Cardinal Henry of Portugal, soon to be King, wrote a letter to the Congregation demanding the Jesuits not elect another *converso* as head, at the penalty of dissolution. Pope Gregory XIII allegedly agreed with this sentiment. But that is not believable given that Cardinal Henry was the son of Manuel I and Maria of Aragon, who we just saw. Not only were they closely related to the Jewish Loyola, they came from John of Gaunt and the Komnenes. All these people were Jewish, including the Pope. So the whole story we are being told is the usual fiction. It was manufactured expressly to cover up the fact that the Jesuits had been caught being conspicuously led by Jews. The Society of Jesus being founded and led by a group of Jewish nobles was so outrageous, these people could see they needed to cover it with an equally outrageous purge.

Besides, this Cardinal Henry was actually a huge fan and supporter of the Jesuits from the first. He is the very one that brought the Jesuits to Portugal to use in the colonial empire. Other than that, Henry was a weak fool who failed to have any heirs, letting his early vows of chastity overrule his need for a son. He didn't even appoint a successor, leading to the Succession Crisis where Portugal had to share rule with a Habsburg. Portugal didn't get its own kingdom back for 60 years due to Henry's lack of fortitude, so it is impossible he would be making any demands to this Congregation of Jesuits.

Maryks implies the anti-*converso* assembly was stronger than the pro, but after listing the pro, fails to list the anti. We expect him to give a list of those Jesuits strongly opposed to the *conversos*, or at least a short list of province leaders who were opposed, but we don't get that. Instead, we are supposed to believe the Congregation voted for Mercurian simply at the behest of the Pope and Henry, who ordered it. As I say, that isn't believable.

Maryks then says Mercurian purged the Jesuits of many *conversos*, but fails to give us any examples. Instead he starts immediately listing counter-examples, which you have to admit is strange. On page 123 he admits Polanco was not purged, just being sent to lead the Jesuits in Sicily. He implies that was a big demotion, but it wasn't, Sicily being an important province. Mercurian replaced Polanco as secretary with Possevino, and Maryks admits he was almost certainly a Jew. The known Jew Ribadeneyra was sent to Toledo but not purged, and again it is implied that was a big demotion. It wasn't, since Toledo was the center of the Jewish universe back then. The Jew Ruiz was sent to Granada, also a paradise for Jews. Borja's protege Vazquez was also not purged, being sent to Spain. Salmeron was not purged, being sent to Madrid. Maryks then admit that not only were top Jews like Polanco, Nadal and Ribadeneyra not squashed by Mercurian, they actually flourished, being given time to write important tracts. So we can see Maryks doing a very poor job of advancing his own thesis.

If you don't believe me, see p. 129, where he now admits the story against the *conversos* comes from an unsigned and undated document in the Jesuit Archives in Rome. That's convenient, isn't it? Maryks uses internal information and handwriting analysis to assign the document to the hand of Benedetto Palmio, but that doesn't explain why it isn't signed or dated. That fact tends to support my assertion that Palmio inserted this document into the Archives to make it look like the Jews were finding strong resistance from within. But Maryks admits Palmio was a protege of the very Jewish Lainez who we saw above, as well as the Jewish Domenech. He was later a colleague and co-worker with Nadal and Canisius, again both Jewish. His first major assignment in Lombardy was also due to Lainez. He later became assistant general under the Jewish Borja. So why would he later write a scathing anti-*converso* memorial and insert it into the Archives? I just told you why. It was all another fake. He was on assignment, and this history of 1573 that Maryks is trying to sell us wasn't written until 1597. In other words, it was faked and backdated.

I could go through the rest of Maryks' book but as you see it wouldn't be worth it. His argument has already fallen apart in the opening pages of his last chapter, so there is no reason to see it collapse further. He just proved my point for me, almost as succinctly as I could have done myself.

*Now polluted and stinking, of course.